background information

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YOUTH, THE CHURCH, AND THE CHANGING WORLD

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DEPARTMENT ON CHURCH AND SOCIETY
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NOTE: THE OPEN'M, AM. AND OPPOSING WORLD

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Notes on the contents of this issue

When the World Council's Youth Department proposed a special number of Background Information on the problems of youth in a changing world, we readily agreed to the idea. Discussion of this topic in Christian youth circles has often been inhibited in the past, either by a static conception of evangelism or by institutionally fixed Church youth programmes centring on a limited number of the spiritual and moral issues which confront youth. The articles included here illustrate the great depth and breadth of the Church's interest in the problems of the youth in our world.

The credit for collecting these statements goes to Mr. C.I. Itty, the associate secretary of the W.C.C. Youth Department. He has also contributed the first article. Mr. Itty is a member of the Mar Thoma Church of Malabar, and before coming to the World Council youth work was active in Asian Christian youth and student work.

The second article on the Changing Sense of Values of Youth, is by the Rev. Keith Wilkes, a priest of the Church of England, now SCM secretary at the University of Birmingham.

Prof. T.S. Wilkinson of India, is head of the Department of Sociology, University of Nagpur. He has been active in the work of the Christian Institute for the Study of Religion and Society, (Bangalore).

The problems of youth in Africa are treated in a lively way by Mr. Eddy M. Koulla, member of the Eglise Reformeé of Cameroun and now studying at the University of Paris. Eddy is active in Christian student work in France and Cameroun.

The final article on The Intellectual and the Church is taken from a recording of remarks by Mr. Rex Nettleford, of the staff of the University College of Jamaica, to the Consultation on the Life and the Mission of the Church in a New and Independent Jamaica, sponsored by the Jamaica Christian Council last year. His statement has been edited and abbreviated for use here.

YOUTH AS THE LEADERS IN RAPID SOCIAL CHANGE

By

C. I. Itty

The rapid social change now underway in the continents of Asia, Africa and Latin America, is essentially a People's movement. Of the vast number of people either actively engaged or passively involved in this movement, the largest and perhaps the most decisive section is that of youth. Young men and women of these continents have been the pioneers in initiating revolutionary changes in the various realms of life. They have been the most effective carriers of the revolutionary ferment. They are also the first and the largest section of the people to reap the initial benefits as well as to pay the costly price for social change. The future direction and pace of change will also depend mainly on youth. Therefore this people's movement for social change, could also be regarded as a world wide youth movement. The causal factors, initial results, and future direction of social change are all manifested in the lives of young people of these continents. Youth hold a mirror in which the changing society sees itself. They also embody the vision in which the society behold its future. In short, youth epitomises rapid social change.

Carriers of Ferment

Youth have a natural tendency to be different from the old generation. They are more open to accept new ideas and ways of life. Their inherent idealism, enthusiasm and energy enable them to attempt changes in habits of thought, ways of life and patterns of social relationship.

However this natural and inherent inclination of youth towards change, is rather weak in traditional societies, and it may not express itself effectively in radical ways. But by the introduction of new ideas, new forces and new institutions within the traditional societies from outside, the natural desire of young people for change, has been greatly strengthened and they were enabled to initiate the contemporary movement for rapid social change.

Sociologists are generally agreed that one of the most significant factors contributing to the present awakening of the peoples of Asia, Africa and Latin America, has been the impact of western society on the traditional societies of these continents. Western culture, science and technology, economic and political power were mainly responsible for initiating rapid social change. It was the youth of these countries, who were most closely and effectively exposed to this western impact. And they in turn mediated this impact to the other sections of the society. As a youth worker in the Philippines says, "The opportunities, choices and dilemmas brought about by change often strike society first through its youth.....Quite unaffected yet by the strict demands of and responsibilities

of adulthood which act as restraints to easy acceptance of anything new, the youth are much more subject and exposed to the impact of social change. They not only become its first victims, they eventually turn out to be its agents." (A commentary on Industrial Evangelism, page 2). Dr. Egbert de Vires in his book Man in Rapid Social Change states a similar conclusion, "Thus one finds women and students almost everywhere in the inner core of movements for change, influencing greatly its speed and direction" (Egbert de Vries - "Man in Rapid Social Change" page 101)

The most effective instrument for bringing young people into contact with western ideas, science and technology, has been the educational institution. It was the opportunity for a western type of education that made for the significant difference between the young and the old. In an Indian Christian study it is stated that, "The decision to build up a system of higher education on the western pattern set in motion some of the most significant forces in the revolution in Asia. Many of those who subsequently took a leading part in the national struggle acquired their dominent ideas through their university education....Western science coupled with western social and economic studies, laid the foundations of new thinking which bears fruit today in the plans for national reconstruction...." (Revolution and Reconstruction by the SCM of India, page 85)

In most countries of Asia and Africa student and youth organisations were on the vanguard of the national movements for Independence. In certain Asian countries, they have been instrumental in overthrowing reactionary governments. The governments in all the developing countries regard youth and student organisations as groups powerful enough to threaten their very existence.

Perhaps it is in the social and cultural realms that the youth have been most effective in spreading the revolutionary ferment. Awakened by the new concepts of man and society, they were the first to challenge the traditional ideas, customs and social structures.

A recent study undertaken in Korea illustrates the revolutionary thinking of young people, and the contrast to the thinking of the older generation with its traditional outlooks. For example the following traditional social customs were favoured by large percentage of the older generation, while the majority of the younger generation were against them:

Traditional customs	Those who favoured older generation	
	Students	(Rural areas)
Concubines	5.9%	64.9%
Arranged marriage by parents	.9%	20.5%
Prohibition of widow's remarriage	58.0%	79.0%
Ancestor worship	Small minority	Large majority

The attack has not always been in the form of conscious and articulate challenges. Urbanisation, industrialisation, increasing mobility of society, new institutions and pattern of social life, all these had a share in the disintegration of the ancient edifice of Asian and African social structures. But in all these processes, youth have been the largest and the most active participants. They were more eager than others in moving from rural areas to the urban and industrial centres. Once they reached those centres, they felt free from social controls of the traditional structures, and took to new ways of life. This process of liberation is not confined to the cities. "Under the impact of modernity, even the remotest village is being affected in some measure". (P.D. Devanandan and M.M. Thomas, Christian Participation in Nation Building, page 146)

The young people in rural as well as urban areas, are greatly influenced by literature, mass media, new industrial products and such other influences which communicate to them the modern ways of life which are within their future possibilities.

Young people who have received knowledge of science and technology become convinced about the falsity of certain views and beliefs of their fathers. But such suspicion of the wisdom of the fathers on certain matters spreads to almost all areas of life and thought, producing a chain reaction of tension between generations at several points. Such generation tension accelerates the process of change.

In short, young men and women in areas of rapid social change have been pioneers in initiating the revolution and spreading the ferment to society as a whole.

Early harvesters and first victims

More than any other sections of the population, youth have been the main beneficiaries of the positive results of change. On the political level, during the last twenty years, most of the countries in Asia and Africa have achieved political independence and established self government. The first independent governments in these young nations were consisted mainly of persons in their early thirties. The average age of cabinet ministers in most of the new nations of Africa are well under 35. A report from the Philippines, a fairly old democratic nation in Asia, states:

> "There is a growing number of young people being given major responsibilities in local as well as national governments and it is common now to think of them as the more creative and therefore the more capable to give new life to the community. This has also led to a greater realisation on the part of the young people of how powerful and influential they could be."
>
> (A commentary on Industrial Evangelism, page 5)

The initial political benefit received by the young people was not merely this transfer of leadership to their hands; they were the people who could realise better what it means to belong to an independent nation and a sovereign state. A growing spirit of nationalism and patriotism helped the youth of these countries to be engaged in a search of their own self-identity, and a rediscover of their own national and cultural heritage. They have developed a new sense of dignity as persons, peoples and nations. In short they have come to a realisati of what it means to be human, free and responsible persons in community with others.

In the economic realm, youth have not only shared with others the rising standards of life brought about by industrialisation, and improved methods of agriculture; they have benefited more than others in the increasing opportuniti of work and leisure, as well as wide choices of jobs.

Perhaps the greatest benefit that the youth in areas of rapid social change have been able to reap within this short span of time, has been the increased opportunities for education and personality development. In many countries in Africa where there were practically no universities even ten years ago, several universities and centres of higher education have been established. The number of young people who are given educational opportunities abroad, has increased as much as ten to twenty times in five years. Even in a country like India where several universities were established as early as 100 years ago, the university student population increased by more than five times within 15 years (Student World, No. 3, 1962, page 355)

In the social realm as well, young men and women have been greatly benefited by their emancipation from the traditional social structures. In the heirarchica structure of society, the youth and women are the worst victims of dehumanising social controls. Therefore, it was they more than others, who organised liberati from the iron rule of the elders and the kingly sway of customs. Though change in the social realm is taking place at a very slow pace, especially in certain countries of Asia, still large numbers of young men and women are already reaping the first fruits of their struggle for individual freedom, personal dignity, and equality.

As the youth were the first harvesters, so they are the first victims of the destructive consequences of rapid social change. They reap the early benefit not without paying a costly price. "The price is seen", as the Thessalonica Report states, "in lostness and loneliness, frustration, and disillusionment, in the strains and tensions of human relationship, in the family between the generations, between employers and the employees, between town and country, between different tribes and races...." (Dilemmas and Opportunities, page 8-9) It is obvious that youth have to pay the largest share of this heavey price. Youth who experience a certain measure of liberation from the traditional social institutions are at the same time faced with great demoralisation. The young people in the urban areas, being "free" from the moral and social controls of the village society, family, and caste or tribe, have lost their old sense of

direction, and grope in the dark for a new one. The result is destitution, vagrancy, and beggary. Second demoralisation. Crime, prostitution, immoral traffic, drunkenness, delinquency, appearing in new uncontrolled forms, are the manifestations of the demoralisation of men, and men and children uprooted from the moral and social securities of a traditional society". (P.D. Devanandan and M.M.Thomas, Christian Participation in Nation Building, page 146). Commenting on the various national studies of rapid social change conducted by the World Council of Churches, Paul Abrecht states that, "Every report speaks of the alarm of the effect of urban uprootedness and the disintegration of family on youth". (Abrecht, The Churches and Rapid Social Change, page 163)

Even the new educational opportunities have brought negative and frustrating consequences. According to Dr. de Vries, "In India there are about 2,000,000 unemployed high school graduates and 200,000 unemployed who are proud possessors of B.A. The Philippines have about 100,000 unemployed graduates".(de Vries, Man in Rapid Social Change, page 90)

Perhaps the greatest problem faced by youth in areas of rapid social change is their dilemma in choosing between two worlds, the old world of traditional society and the new world yet to be born. As the All Africa Church Conference at Ibadan pointed out, "Everywhere in Africa young people are poised between two worlds, unable to see their place clearly and lacking any definite standards of life and thought". (A.A.C.C. Conference Report, page 30)

A report from Japan indicates how the problems created by rapid social change led as many as 30,000 people, most of them young, to commit suicide every year, and another 1,300,000 to mental disorders. (Church and Society Background Paper, March 1960, page 28).

After analysing the various problems and dilemmas brought about by rapid social change, Dai Kitagawa in his report, Africa in Transition, concludes:

> "All the problems so far touched on converge most acutely in the life of African youth today.....youth have been victimised most mercilessly" (page 61)

Decisive factor for the future

Youth have been not only the beneficiaries and the victims of rapid social change, they are also the decisive group who will determine the future course and pace of change. This is so, not merely because youth are the future leaders to tomorrow, but also because they are already to a large extent the present leaders of the societies in the developing nations. As previously noted, the political leadership of these young nations is in the hands of persons in their early thirties. The same is true in the economic realm. Due to lack of higher education facilities in the previous decades, the qualified personnel in the areas of industry, technology, science, education, etc., are mostly recent graduates.

The large majority of the skilled workers for the newly developing industries in these countries are drawn from the generation between the ages of 20 and 30. In the coming years the proportion of these young employees is bound to increase as these countries expand industrialisation and social organisation and training facilities for the professions. Even from a country like Japan, the most developed of all the developing nations, it is reported: "Most illustrative of the vital role played by Japan's young people in the post-war Japanese economic growth is the fact that the average age of all industrial technicians is in the very low thirties. In the newer industries the average is even lower. For example in the chemical textile industry it is 27, in electronics it is 28, in petrochemical industry 29, and in the higher precision camera industry 27.8 years is the average age of its technicians and research workers". (Time, Nov. 30, 1962, page 37) The report also points out that one of the reasons for the increasing number of young people in responsible positions in the industrial field, is the gradual abolition of the old ideas of seniority in professional advancement. As abilities and skills are given prior consideration, increasing numbers of young people are invited to higher positions of responsibility.

The young people are also playing a leading role in the socio-cultural realm as well. They are fast becoming a social group of their own, with their own style of life and codes of ethics. Some sociologists speak of it as the emerging "youth culture". This world wide phenomenon has a slightly different significance in the areas of rapid social change. There the style of life adopted by the youth is becoming the norm of modernity and progress, to which the whole society is expected to move in course of time. For example, the young married couples, especially in urban areas, are adopting the nuclear family system, instead of the traditional joint-family system. Arranged marriage by parents is being replaced by "love-marriages". The equality of women with men is increasingly recognised. The teenager is becoming the standard image of the normal person to whom the new industrial products, literature, and mass media are addressed.

The emerging new societies in the new nations are requiring new leadership from the youth to carry out the new tasks involved. Not that the traditional societies did not have enough older leaders; but that the older leaders are incapable of handling the new tasks and problems of the new society. No wonder the new nations have to look to young people to provide the necessary leadership both for today and for tomorrow. "In a period of rapid changes, leadership becomes the crucial element in the process of the emancipation of masses". (de Vries, Man in Rapid Social Change)

The significant and decisive role played by youth in areas of rapid social change needs to be recognised by all those who are concerned about the contemporary revolutionary movement.

THE CHANGING SENSE OF VALUES OF YOUTH

By

The Rev. Keith Wilkes, (U.K.)

"There is no fool like the expert", runs the poster: and in the matter of the younger generation, practically everyone over thirty considers himself an expert, or so the spate of pronouncements from every quarter would suggest. These brief reflections are offered, not on the basis of any expertise whatever, but as the preliminary reactions of a university chaplain to some of the phenomena he sees around him in an industrial society, as well as in a modern university reflecting many of the values of that society. They attempt no more than a few steps in understanding which anyone must make who is commissioned to preach the Gospel to young people.

Since the end of the second World War, the countries of Western Europe have been subjected to considerable and increasingly rapid social changes. The advent of the Era of Technology has transformed economies and standards of living; it is changing the pattern of living, the kind of living accommodation and environment in home, school, office and factory, which affects human behaviour and personality. It has radically altered attitudes and assumptions about property, possessions and priorities. Throughout Europe, in East and West, a new urban culture is fast emerging which is sharply different from anything known before - a culture of the mass consumer and mass viewer in an articulate, technological age. In this setting, educational systems and family conventions are striving to adjust to the new pressures put upon them. Schools, colleges and universities of all kinds are groping to adapt themselves to the heavey demands of technological society, while at the same time trying to uphold the liberal, humane values of an earlier era. Parents are often thoroughly bewildered and dismayed by the expressions of this new culture; for example in popular music, teenage clothing and modern art. Even the churches have begun to notice its existence and its dignitaries share in the current flood of pronouncement expressing self conscious "identification with youth" or veiled horror at the loss of the so-called "Christian" values of earlier days. It is probably true to say that the gap between young people and their elders has never yawned so widely, or for such good reason. On the one hand the importance of intelligence and technical ability are rated more highly than ever before, and on the other there remains the frustrating inability of most of the older generation to discover and communicate the concepts of personal dignity, freedom and responsibility in this new frame of reference; so much so that wise educationalists have pointed to the real danger in our society, not of the meritocracy or of the technocracy, but of the moronocracy.

If the bewilderment and sense of failure of the older generation is one significant factor, there must be added many others which bear equally directly upon young people in Western society. Primary among these is sheer wealth. Many young people in their teens have three, four or five pounds a week personal spending money; far more in proportion than any other section of the community. Commercial interests have not been slow to exploit this vast market and with the widespread acceptance of hire-purchase systems and fast changing fashions, this sector has been attacked with all the skill and subtlety of the professional salesman, with devastating results. Practically every known human desire has been enlisted to the adman's arm: - the younger generation is hourly assaulted from street hoardings, television screens, magazines, with these exciting expressions of our "free", affluent, acquisitive society. This has had three marked effects. First, it has bought about a far more casual, transitory attitude to material things - they come, they last a short while, they are replaced by others - while at the same time the considerable wealth of most young people enables them to express themselves and their status in thoroughly materialistic ways. Secondly, it has meant that if the men of power behind our society - i.e. the commercial interests - can use all the emotions in the human book for their own ends, then young people consider there need be no old fashioned qualms about not exploring and exploiting these same emotions for themselves. Thirdly, such a battery of appeal, to those with relatively large amounts of money and little sympathetic guidance from parents or elders, places upon young people a very heavy burden of choice and responsibility, which many have the greatest difficulty in carrying in any personal way. This results in a considerable conformity of spending and choice among young people, seen for example in the success of the pop-singers who break over the threshold of weekly interest, and in the astonishing fashion conformity of teenager's clothes.

A further vital factor in the social situation of young people is the changing structure of society itself. Now that the paternalistic and heirarchial structures of the old community have broken down, within the family as well as outside it, different social groupings compete on an equal basis for the loyalty and interest of men and women, young as well as old. A 17 year old young man may have some kind of pull towards his workmates, his college or school community, to his youth club, to a political youth group, possibly to a church group as well as to his girl-friend and his family. At an early age he enters this differentiated society and he must choose fro himself, again with almost no real sympathy and guidance from his elders. It is hardly surprising that many young people reject this kind of multiple demand and become, in the words of some youth workers, "unclubbable", or worse, positively anti-social in outlook. Add to this the fact that many young people were born during the instabilities of wartime, weaned in the absence of father and even of mother at work; superimpose on this the sudden smallness of the complicated world; the threat of the present situation of the cold war, with its relentless propaganda and charicature; remember the Bomb overhead, and note in passing the declining role of the father of the family in contemporary western society, and one has at least a few basic reasons for reassessment of the changing sense of values among young people.

In the light of these factors, it is hardly surprising that young people should tend to reject history and tradition. In the West as well as in Eastern Europe, history before this technical revolution, or even before the last war, is largely a closed book - it no longer impinges; it is irrelevant. It is not surprising that young people should be suspicious of those who try to dispense "experience" and the "square" mentality. It is positively encouraging that so many young people recognize the bankruptcy of the cultural, social, aesthetic and moral standards of the older generation in relation to the new age. No doubt this is why Edwardian politicians are so irreverently treated, and the English Establishment (for example) is a butt for everybody's wit. This by itself would seem to be one of the most hopeful signs in a turbulent situation. At least the recognition by many young people that values have to be related to real life in an honest way, whatever the implications and wherever any valuation might emerge from, is potentially a more hopeful position to be in than that of conformity to an outdated code in a past culture.

Looking around at the contemporary scene among young people there are many signs of a new seriousness of outlook which makes it possible to engage in critical conversations at a jazz club, or deep moral concerns in university and school debates. There are signs, too, of a groping for a new basis for existence which takes seriously the new world and its technology and materialism, but which gives significance to the human person and provides a point of reference in the multiplicity of choices thrust upon the individual by modern society. There are of course many signs of reaction and retreat into social, political and religious conformities of an earlier age, though it is noticeable how many of the more puritanical of the religious and social groups are being drawn into a freer behaviour pattern by the tremendous social pressure of their environment, and how increasingly some conformists are disturbed by the gap between "faith" and life. It has been said with justification that it is impossible to maintain one's integrity as a member of a political party or a religious denomination today. The reaction of crime and violence is a significant feature of this generation, even though it is confined to a smallish minority of insecure people. It is symptomatic of the burden of social responsibility as well as of insignificance offered to the individual in our society. The 'beat' reaction, which has been prominent in the great cities, is another more intellectual rejection of an adult attitude which demands one's body and soul but which refuses to give in return any significant life. Jack Kerovac's despairing justification of the 'beat' generation expressed more than an eccentric outlook when he wrote, "We must love one another or die". This complex pattern of values and behaviour may be assessed in several ways. At its lowest, this generation of youth responds vigorously to the appeals of emotion: "What I like is beautiful", "What I feel is right", "What I want is good"; or "I like it, she likes it, what's wrong with it". Sex inevitably looms large in the pre-occupation of modern youth but while contraception is easy and pre-marital relations are common, there is not a great deal of wild promiscuity and there seems to be a strong sense of the <u>personal</u> significance of sex, in spite of many adverse social pressures. This generation also responds strongly to the appeal of the crowd; the need to belong, and thus to conform, is necessarily powerful

today - in love making, gang habits, the enjoyment of music and art, or in just being around in a crowd.

From this level of valuation there appears to emerge a second, more self-conscious level with a new set of primary concerns. On the one hand this emerges as a conviction that life is to be experienced or "lived". Here the power of the scientific attitude encourages exploration in all directions; travel, hobbies, literature, sexuality, social life, with few external restraints and often no clear idea beforehand of the implications of experiment, or of this profound affirmation about life. It is in this field that there develops both a considerable sense of responsibility and also a frightening aggressiveness which older people find hard to accept. The burden of such responsibility or aggression can bring social and personal catastrophe with deep anxiety, frustration and despair. At this point acceptance and forgiveness can become meaningful for young people. On the other hand, there also arises the feeling that life is to be feared - an attitude caught perhaps from an older generation that life has to be fought or escaped from. Many young people, if only dimly, are conscious of adulthood only as a threat to security or integrity or liberty. They are deeply resentful of society's immoral pressures and hypocritical admonitions. The widespread phenomena of regression, drug addition, violence and just plain rudeness may in large measure be traced to this element in the very human nature of youth.

Again it is possible to discern a further more rational level of concern, which has been noted in the unexpected seriousness of many young people. Quite naturally this is more clearly articulated among people in college, university or in professional groups, but it is certainly not far below the surface at any point in our increasingly educated society. Here there flourishes the conscious search for a basis of life which is at once a point of security and a point of entry into the technological era: and this search is entered upon both by those who wish to affirm and experiment with life and by those who wish to react and rebel and who fear its demands. This is the level of idealism, mostly political or semi-political, in left wing groups, campaigns for nuclear disarmament or overseas service, and also in the strong appeal of simplicity and poverty, especially of the religious orders, in an acquisitive society. This is the level of the growing search for a rational yet transcendant religious authority and herein lies the great attraction of Roman Catholic, High Anglican and Lutheran dogmatics as well as the doctrinal positions of Conservative Evangelicals. Again and again the student cry goes up - "Teach us what to believe and therefore what to do". The Minister with the simplest systematic theme will attract scores of young people to his church. It is probably true to say that more young people are associated with church and Christian concerns today than ever before; opportunities for Christian youth activities of all kinds - and of all qualities - have never been greater.

This is also the level of the new social humanism which is rapidly finding exponents in both Eastern and Western Europe in which values are judged by the potentialities of man in society - i.e. as both a responsible individual and as an integral member of society. It would appear that intelligent young people in Europe are increasingly attracted to this concept as a basis for meaningful life and practical decision whether they are communists, socialists, liberals or Christians. At this point everyone, scientist, philosopher, politician, theologian, historian, sociologist, parent, youth, has something to say, and realism, history and faith may again be possible. The question then posed is, "Who and what is man?" On the European answer to this question a very great deal hands for youth as for the rest of humanity.

YOUTH AND NATION BUILDING

(With special reference to India)

By

Prof. T. S. Wilkinson, (Nagpur)

The question of nation building and youth's participation in this task cannot be dealt with realistically without reference to the changes that are coming about in the younger generation of today. On the other hand it is not possible to understand fully these changes unless they are seen in their proper context. Unfortunately much of the writing about youth today is done by adults who, according to John W. Gardner, "have a wholly distorted (and idealised) memory of their own childhood." This is why one frequently hears "harsh judgements, oversimplified diagnosis and shrill cries of alarm."

National development has been generally equated with material dedevelopment with little regard to the fact that material progress is subservient to human development. Some others have asserted that all the other developments will automatically follow material prosperity. In the 19th century, many of the industrially developing countries of the West had made the mistake of laying too great an emphasis on economic progress whereas the East in general, and India in particular, had denounced material things as "Maya" - an illusion. Now, however, it is being recognised more widely that human progress is made difficult if not impossible without sufficient material means. Consequently, our national plans aim at bringing about material prosperity through industrialisation as an essential condition for building up the nation.

Science, Technology and the Youth

Progress in scientific knowledge is a pre-requisite of industrial progress. Thus more and more students in Indian colleges and universities take courses that will lead to a degree in engineering, medicine, modern agriculture, and the like. This is so because now there are better and more employment openings for scientists and other technically trained persons in factories, power plants, hospitals, mechanised farms, etc. Science is even penetrating into other areas of life and is partly responsible in bringing about revolutionary changes in the whole of society.

It is chiefly due to the upsurge in science that the youth of India and of other countries is playing a more responsible role in nation building. In order to understand the significance of this statement we need to recall the traditional system of assigning responsibility to the various members of society as followed generally in agricultural countries. People in India were immediately put in a niche in accordance to their sex, caste and age.

Women, it was believed, were capable of performing only certain kinds of duties and had to remain subservient to men throughout their lives - their perpetual tutelage. There was further classification of duties in accordance to the caste in which a person was born and which could not be changed. Lastly, age of a person was an important determining factor. As a person grew in age and experience it was commonly believed that he also grew in wisdom. Consequently the older people alone weilded authority in every sphere of life whereas the younger ones were always relegated to subsidiary roles. The word of the old could not be questioned by the young. One only had to listen and obey. This is well expressed by the Irdian girl, Nalini, in Balachandra Rajan's novel, "Too Long in the West". The girl confesses to her American professor: "I've been squashed and squashed ever since I was four years old. And I've always been told that the squashing was for my own good. 'Listen and don't argue, my teachers used to say: '...When you grow older you'll find out what it all means'". The result was that many of the young people were educated in the "Three R's" but they discovered the significance of the "Fourth R", viz., responsibility, only when they became old.

Division of labour on the basis of sex, caste and age narrowed down the choice of work for all people in general. It is true that in the absence of machines one could acquire the necessary skill and knowledge only after years of experience and knowledge. Thus the sense of authority and confidence that comes from knowledge was possible only after one had advanced in years. Due to all these conditions vocational mobility was almost negligible.

With the introduction of science and scientific technology the differentiation of age, sex and caste does not hold the same importance with reference to employment. The chief requisite for employment today is ability and knowledge. This knowledge can be acquired through formal training in an institution of learning and at the lower levels means simply the ability to operate complicated machinery. Much of the work is now done by machines that operate on the same scientific principles. It is no more like the earlier handicraftsman who acquired skill and dexterity after years of practice and who considered it an art rather than an occupation. Therefore, science and technology, in the first place, have removed the barrier of age that was one of the traditional criteria of assigning work and responsibility. Secondly, it has reduced the period of training and consequently made it possible for people to become skilled workers at a much earlier age than before.

We can still see the principle of age working in those villages where science and technology have not yet made a noticeable impact. In these strongholds of tradition, it is not uncommon to find even today that in all matters pertaining to village life the word of the older people is taken as final authority. Those young people with some initiative and drive gradually gravitate to the industrial cities. It may be stated in passing that in the industrially advanced countries there are a larger number of young people holding responsible position in the nation than ever before. On the other hand the older people have started feeling left out which has emphasized the importance of the special branch of study known as Gerontology.

Science is furthermore liberating all from the drudgery of spending most of their time in work that will barely provide the basic necessities of life. We now work for lesser hours a day than did our forefathers and yet we have more and better amenities of life. The immediate outcome of this is that more families can now afford to send their children for higher education rather than press them to contribute to family income from a young age. Therefore the youth of today has a wider mental horizon and can make a better contribution in whatever sphere of activity he is engaged. The second outcome of lesser hours of work is more hours of leisure. Many young people are using this leisure for furthering their education. Schools, colleges and universities, in many instances, have started evening classes because of the increasing demand from those who are employed during the day time. The University Grants Commission has been encouraging such facilities by making available additional grants, because the more educated young people there are the better for the nation.

Participation in Other Spheres

So far we have considered the participation of youth in spheres of work where knowledge of physical, natural and biological sciences is relevant. This however, does not cover every aspect of nation building. What about their participation in the social, political and economic life of the nation? Have they been able to shoulder responsibility to the same degree in these aspects of the nation's life? The answer to this question is in the negative. This is partly so because the social sciences have not yet become scientific to the same degree as chemistry, physics and biology. We can thus say that in the understanding of social, political and economic phenomena we continue to rely more on empirical wisdom rather than on scientifically verified knowledge. Empirical wisdom comes through age and experience and so the old continue to dominate our legislatures, economic and social councils and planning committees. The youth, on the other hand, still play a subsidiary role in these spheres because of their inexperience.

Youth and Democracy

An outcome of the upsurge in science is a growing tendency to question the status quo in matters social, political and economic. A creative scepticism is an essential requirement for science and those people who have been trained to raise questions and then set themselves to find the answers, have refused to accept some of the age-old customs and traditions without proper verification. This has given a death blow to many of the ancient inequalities that were a hinderance in the way of democracy.

Democracy is also being made more real in the nuclear families of today. In India, the joint families (a family pattern from the immemorial past) are being gradually displaced by the nuclear families. In the Orthodox joint family the major decisions are made by the older people and the younger ones have simply to abide by them. The first and foremost principle that every child has to learn in the joint family is that the elders are always right because

they are older and what is most ancient is certain to be most true. As such, disagreement with one's elders is equated with disrespect and severely frowned upon. In such a family organization there is obviously little scope for creative thinking. The younger people have to remain obedient and take orders from their elders rather than think for themselves.

It is no doubt true that in a static agricultural society the daily routine and all the major events of life are regulated by tradition and consequently there is hardly any need for fresh decisions that would require ones own understanding of a situation. But on the other hand we have also to reckon that it was primarily due to the strict adherence to these traditions that society remained static.

Democracy requires an informed and enlightened population so that when the average man votes for any political party, person or issue, he does so after having carefully examined every aspect both jointly and individually; and the foundation for this responsible citizenship has to be laid in the home itself. Young people coming out of nuclear families have had better training in democratic living because, in the first place, the very structure of the family allows it. It is composed of parents and their dependent children rather than the host of relatives, sometimes numbering over fifty and belonging to several generations, living together in one place with a common kitchen and purse. In this small unit the parents are in a better position to see to the individual requirements of their children, be they material, intellectual or spiritual. In the absence of grand parents and other relatives the parents have become more accessible to their children with whom problems and possibilities can be discussed in freedom. Common meals and evenings together at home become useful occasions for comparing view points and arriving at decisions democratically. Individuals with such a background are better prepared to strengthen the political and social democratic structures of the nation. Through their leadership in schools, colleges, factories, offices, clubs, etc., others have come to realise the evils of a caste ridden gerontocratic society. Thus they are instrumental in making democractic life and administration more meaningful in this largest democracy of the world.

Dangers and Difficulties

So far the picture looks very rosy because none of the dangers and difficulties have been pointed out. This period of rapid change is not doubt pregnant with opportunities but it can also become the cause for frustration and despair especially among the youth. In the past most of the changes in the ways of life and in the physical environment occurred rather slowly, often taking several generations to reach their maximum before affecting large numbers of people. This slow rate of change permitted all sorts of progressive adjustments, at times through genetic mechanisms, more commonly through biological adaptations, and always through social devices. The fundamentally new aspect of the situation in our society today is not that many changes are taking place but rather that they occur so rapidly as to make orderly adjustments more difficult. In a situation of this kind there is a basic overall difficulty of living which affects the

young especially. It is the difficult of achieving inner stability while actively participating in a culture that is rapidly changing. This state of instability arises due to the fact that so often young people fail to attain a vision of clear cut goals. Their parents, on the other hand, even though they may not have seen the goals distinctly, yet had the institutions and traditions as guide posts to help them in their life's journey. These guide posts are rapidly disappearing and the young are left with no stable models to emulate, no patterns ot follow or firm principles to serve as guide posts.

According to a western sociologist, there have been two kinds of responses to this situation, particularly in the West. One is withdrawal from active participation and the other is "other-directed conformism, assenting dumbly to the goals of whatever group enfolds one". One can find ample examples of these two kinds of behaviour patterns in some of the Western countries countries but for India it is not yet true. The Indian youth has just come out of the stage of conformity - conformity to the traditions of family, caste and village - and has now started enjoying the freedom that comes from becoming inner-directed. There is no question of withdrawal either because this individual freedom has stirred the imagination and filled youth with a new hope for a better future. They feel liberated from bondages of customs and tradition, from caste oppression poverty,landlordism, etc. Yet this rising enthusiasm needs to be properly canalized for the achievement of new goals, both in his personal life and in the life of the nation. Then alone will our youth find inner stability while participating in a culture of constant change.

YOUTH AND THE TRANSFORMATION OF AFRICA

By

Eddy M. Koulla, (Cameroon)

To say that Africa is the central question of the day is a commonplace: one need only open the nearest periodical to see it at once. The Africans themselves, too, show more and more inclination to talk about their country, about 'the interior'. Care, however, must be taken if the copius political talk, the touchy ambitions of the under-developed countries, and the frequently specious or contradictory declarations are not to mask the complex and brutal reality of the situation. Beyond the political polarity, the economic romanticism founded on paternalism, the whole situation bordering at times on the hysterical, we must devote ourselves to the concrete problems; we must accept, in full knowledge of the facts, the whole of our permanent economic, social, and political responsibilities.

In our rapidly changing societies, where there is strong tension between their traditional forms and the influence of the modern world, the apparent equilibrium rests on structures that are partly dislocated, and every change upsets the balance more. This co-existence between old and new forms with the ever increasing number of innovations, demands constant adaptation; and every delay in making the necessary adjustments provokes crises that are all the deeper because nothing is done to forestall them or nip them in the bud.

In the past, the colonialists in control of the situation paid little attention to these dislocations, their main concern being how to exploit the subject countries to the best advantage. Indeed, the breakdowns in structure were by no means unfavourable to their imperialistic designs; since they increased the estrangement of the masses, they served the purpose of the colonialists very well. Today, although plenty of colonialists still exist, we must find solutions fitted to the dynamism of our societies.

It seems to us that this mission, this duty, is incumbent upon every African and every young African in particular, in proportion to his knowledge of the problems arising. There is no evasion without betrayal. Whatever religious views and political convictions we may hold, we must accept full commitment in order to ensure that there is no deprivation of rights, no subjugation, no ignoring of human dignity. Our struggle demands an absolute consecration to justice, peace, and independence, and loyal cooperation with all men of good will. Before we commit ourselves, however, certain preliminaries are necessary, including a concrete analysis of the situation and a precise definition of the meaning of our commitment. Some of its aspects will be brought out in the following study.

The Danger in Holding to the Past

First and foremost, it seems to us that one danger must be avoided from the outset: we must not cling to the past nor indulge in utopian dreams of the future.

With regard to the past, it is strange how much we are tempted today, on every level of responsibility, to become fixed and immobile. The facility with which we find in the past something to support every theory makes it a happy hunting-ground, or even a source of diversion, and in this way the past can be dangerous. We are not all historians, and even if we were, we still ought to use the past only to learn from objective facts, and to apply them to the future, that future to which it is our duty to devote ourselves. The only way we can use the past is to avoid mistakes in the future - unfortunate errors, misunderstandings, slavery, bitterness, and injustice. Moreover we must be objective enough to emphasize the positive facts, the influence of the past which we have inherited and which we must now employ in the best permanent interests of Africa.

Neither the future excuses us from facing the difficulties and problems of today. Every castle in the air that ignores the diversity of the situation, the complexity of social and economic problems, and the real solutions, can only be a demagogue's device bringing deep disillusionment.

Our Solidarity with the Masses of our People

The second preliminary point is that we must become clearly aware of our relationship to our countries, and of our responsibilities. We must feel ourselve bound to,interdependent with and responsible for these millions of men, whom some white people delight to portray with such humour, these lands whose exploitation is now continued through the channel of neo-colonialism.

We are bound by birth, by the life we owe to these destitute people. We are bound by all the sacrifices made on our behalf, sacrifices that have very often aggravated the poverty and insecurity of our families and our countries. We are bound also by the costly education and training that has been paid for by others. Whatever great services we may render tomorrow, we cannot absolve ourselves from this enormous debt; much less can we claim anything in return.

We are interdependent because we share the bitterness, the degradation, and the exploitation suffered by our families and our countries. We are interdependent because of the shame that should be felt by the puppets of neo-colonialism, corruption, and betrayal. We suffer from social injustice and from the obscurantism handed down by the colonialists, and followed in certain cases by the puppets of today. We are cruelly sensitive to the restraint from abroad, the rapacious greed of a decadent imperialism; we share the injustice and harshness, the imprisonments and assassinations, that are the lot of all those who have had enough, and risen against it.

We must make ourselves responsible for paying off the heavy mortgage that weighs on the future of Africa, for ending the futile policy of balkanization, the unreal myths of a sentimental nationalism based on local tradition in states that are not economically or politically sound. To raise this mortgage is our specific commitment, which we must make personally and collectively, and above all immediate and inward, basing it on contemporary analysis of the situation.

What is this situation that is both the object and basis of our real commitment? It would take too long to describe it in this brief examination, and we shall confine ourselves to some social, political, and economic aspects, as they affect the whole equilibrium, and underline the dependence of our countries, by confirming the existence of the mortgage weighing on Africa.

Social Aspects

Although social factors are themselves often the result of the economic factors, we place them first, because we regard politics and economics as being no more than means for achieving solutions to social problems.

The human problems in Africa are immense, quite apart from sentimentality about under-developed countries. The family, which is the natural centre of economic life and social security, is tending to two extreme positions, both of which are bad. On the one hand there is a considerable development which would not be harmful in itself if it did not provide an excuse for those healthy men and women, who form the "professional unemployed", not to work, and so to lead the lives of permanent parasites. As under-employment is already enormous, these parasites place a crushing strain on family budgets, and constitute a real social scourge. At the other extreme we find an absurd imitation of the "Whites", and the development of towns tends to create excessive individualism, which is a mortal danger for the family and the solidity of African society.

Therefore, reassessment of the family is called for, and at the same time a mobilization of the whole population for work, as the sole factor which can maintain social stability.

To the problem of the family is added that of archaic, sometimes semi-feudal, social systems, which undoubtedly place a brake on the necessary progress.

Urgent new questions include loneliness of young people in the towns and the different living-conditions. There is a vast rural exodux of young people, who, because their villages are decaying, try their luck in the towns, with the slogan, 'succeed or die'.

One of the greatest problems, however, is still illiteracy, which affects more than four-fifths of the total population, and whose extent explains the slow development of social, economic, and political consciousness. Here tribute must be paid to the effectiveness of the obscurantism practised by the

colonialists, whose interests were well served by keeping the people as long as possible in ignorant subjugation. After more than a century of colonialism, illiteracy thus appears as the principal achievement of our former masters. Where the greatest divisions have become manifest anti-imperialism has developed to such an extent, that it has finally led to independence. Whether it is through irresponsibility, lack of conscience, or self-interest, (or devotion to the interests of their foreign masters) the totalitarian puppets of Africa, those tools of neo-colonialism, still continue to keep the masses in ignorance, with the purpose of avoiding the inevitable awakening.

The conditions of life themselves, precarious already, become more and more difficult in face of the growth in population which is necessary to Africa. And so arise all the extremely urgent problems of increasing productivity and improving the standards of living. This brings us to the realm of economics.

The Economic Situation

Our economic situation is not very encouraging, although there are differences from country to country. To internal deficiencies in materials and lack of organization must be added dependence on outside help, a dependence which, in the coming period of construction, will become greater, and therefore poses grave problems.

The following paragraphs deal with internal questions.

1) Population. 170 million inhabitants in Tropical Africa, 280 millions in the whole continent. This is small in relation to the available area, which is nearly 40 million square kilometres, but the means of subsistance are poor. The death-rate is going down, and the rhythm of birth is rapid: in Nigeria the birth-rate is the highest in the world, namely 55.1 per thousand. The average rate of increase is over 2% for the whole continent, that is to say that the population will double within thirty-five years. The rural exodus is accelerating. In face of this spurt in population, what means are available?

2) Agriculture. Work in agriculture occupies on an average four-fifths of the population. With more than 7% of the population of the world, Africa produces barely 4% of the world's agricultural production. North America, with a similar population, accounts for 23%. Besides, the most important African crops are cotton, cocoa, coffee, and oil-yielding seeds, all unsuitable for direct consumption. Intended for export, and subject to the fluctuations of the international market, which the imperialist powers all cooperate to exploit, these products do not bring in enough to feed the population. Although people do not actually die of hunger - except in the tragedy of the Congo, so cleverly organized by the enemies of Africa - fairly widespread malnutrition is evident.

Traditional agriculture, with its archaic methods of cultivation, and its inadequate yeild, will become less and less capable of meeting the needs of a growing population.

3) Industry and Commerce. Handicrafts are diminishing, and the industrial sector has shrunk. Only mining activities aiming at export, and exmploying relatively small numbers of native workers, are undergoing any development.

The inadequacy of the substructure and the lack of internal capital will maintain these unfavourable conditions. As for domestic trade, it is paralysed by a multitude of usurious middlemen, who extort a large share of the already slender profits of the small producers.

Such is the outline of the internal economic situation. In the search for recovery and the means of development Africa is condemned to accept foreign aid, and this is responsible for her condition of dependence. The only capital of any importance, especially in the tropical states, is foreign, though there is a marked difference between the French-speaking countries, which are the poorest, and those of the Commonwealth in which a special administration has favoured the growth of financial reserves. We have seen that the few existing industries are foreign. As for foreign trade, unless artificial devices are used, such as the reduction of essential imports, the balance of payments is often unfavourable. Africa's share of world trade is barely 3%. Its dependence on Europe is very marked as a result of colonialism, and because certain countries are now members of the Common Market; two-thirds of Africa's imports and three-fifths of its exports are to Europe. American trade accounts for 10% in each direction, and inter-African trade reaches the same figures.

With the struggle towards development, though, and the more or less definite plans now drawn up, the dependence of Africa will increase, and changes in the flow of trade can only be gradual. The capital required for these plans can come only from abroad, and this will increase further for a time the inevitable sub-ordination of the African economy.

Political Situation

We have no need to labour the problem. It is patent that few African statesmen can speak without "consulting" their masters. The balkanization of Africa into petty states that are independent in law, but in practice not viable, can only favour the ascendency of the imperialist powers. The validity of this "independence" is disputed every day by those who have granted it, and the unconditional obedience of the puppets to the masters who pull their strings needs no demonstration. In internal affairs, the general dissatisfaction is masked by speeches, by an excess of travel, and by the scandalous luxury of those who use public funds for personal ends. Often the opposition is muzzled, the prisons are crammed, public liberty is non-existent, the single-party system is established by law, and political police have to be installed. We find disturbances, an underground movement, legally-authorized assassinations, blind fratricide. Other parts of Africa are dominated by the Spanish colonialist slave owners, the racial assassins of South Africa, the Portuguese with their responsibility for genocide, the bloodthirsty mercenaries of Katanga, and many others whose mentality is still that of the nineteenth century, while twentieth-

century paternalists, English, French, or Belgian still make the laws. Technical assistance forms ministries, beside the governments, that are parallel, not integrated, and often taking their orders from abroad.

Competition is wide open, and the Americans, Russians, Chinese, and Germans are far from disinterested. Each of them has the specific, if unacknowledged, aim of supplanting its allies or its enemies in Africa, the continent of the Eighth Day and chosen territory for the struggle between the great powers.

Bearing in mind our responsibilities in these complex circumstances, what form and direction must we give to our commitment, in order to face this development?

1) The Meaning of our Commitment. We must take the measure of the forces of inertia and opposition, and make the best use of the strength of our friends, (African or foreign countries), who are ready to cooperate with us in solving the numerous problems.

In Africa, we must cooperate to combat the social scourges already mentioned; we must remove all obstacles to changes, even changes which demand painful sacrifices on our own part. With regard to economic organization, the situation in our country calls inevitably for a socialism capable of surveying the possibilities realistically, of listing needs in order of priority of mobilizing the whole active population, of coordinating economic and social development, and of integrating within the framework of an overall plan the foreign assistance on which it will be based. This socialism is in accordance with the communal nature of African society.

At the same time, we must prevent the development of hostile competition and a spirit of separatism, by striving to bring about the economic and political rapprochement of our states. Unity is for Africa the only long-term guarantee of true independence and respect for her rights. Without unity, the many pressures, the weakness of each state taken individually, and the need for foreign economic aid, are likely to make our countries traitors of one camp or the other. While the petty tribal units are still not crystallized as nations, we must seize the opportunity of uniting in mutual respect against economic and military blackmail.

In foreign relations we must break the connections that are tainted with alien interference and establish new ones on the basis of loyal cooperation. Above all, though we must throw our weight resolutely against all forms of alienation, and first and foremost against those on our own doorstep. We have said that we were interdependent, this means that we cannot enjoy our independence while people in any part of the African continent are crushed under the pitiless heel of colonialism. As long as the last Angolan, or the negro of South Africa or Rhodesia, lacks the rights to feel at home in his own country, we shall not be free. As long as social injustice, violence, imprisonment, assassination, and genocide oppress the immense majority of our people, it is our duty to oppose, if necessary by force of arms, the unjust crime of subjugation and deprivation of rights, and to liberate ourselves by force.

Our aim is to restore a lost dignity: that is the meaning of our commitment. Only, let us not, in our turn turn a struggle for justice into an occasion for senseless racial, tribal, or national vengeance.

To destroy the bonds of slavery is not enough: we must establish links of collaboration and interdependence. Africans, who have experienced every kind of bitterness, can appreciate better than anyone else peace in cooperation, justice in liberty, and respect in co-existence. It is for our youth to prove its conviction. People of good will exist all over the world, but there are also those with no wish to make the mental revolution which is essential for a true relationship. They must set to work immediately; otherwise it will be possible to act without their collaboration. It is true, we need foreign assistance, we have already said it is indispensable; but too often it has political and military conditions attached to it, and our economic treaties must therefore be studied with great circumspection. The highly-developed countries are not philanthropists, and their readiness for "political purchases" and bilateral aid is not limitless. Special attention must be given to ensuring that aid is drawn from several different sources: roubles and dollars, francs and sterling, and so on; the same care must be taken over foreign trade and the guarantees, necessary when private enterprises are established in our countries.

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In conclusion, this is an appeal to youth. Africa has a message for the world, and this Continent of the Eighth Day must give it through us. This message is the very core of our commitment, which is its instrument: it is to restore human dignity and worth, which has been crushed out of existence by the materialism of the civilizations presented to us by the world as "advanced". To struggle for liberty and human dignity in Africa is not enough: our voice must be raised in the same way against all injustice, every threat to humanity, now and in the future, whatever the source.

It is in this way, and this way alone, that we can play an effective part in reducing world tension and place ourselves at the service of mankind.

One last appeal - let us not wait till tomorrow for a definite commitment in a trade union, political party, youth movement, or some other positive organization. Today is no longer the time for playing the prophet, for solitary commitment, or for giving lessons as an outsider based on principles that are void of all real content. It is the hour of decision: for a start, if during the holidays courses were organized for the illiterate, the efforts would be far-reaching. We have the means: let us use them. The revolution can be brought about by us alone. Nobody will come from outside to help us unless we first set to work ourselves. I repeat: - There is no evasion without betrayal.

THE INTELLECTUAL AND THE CHURCH IN JAMAICA

By

Mr. Rex Nettleford, B.A.

In Jamaica, as you know, the term "intellectual" is very loosely used to include just about everybody who has acquired knowledge. The many university educated Jamaicans who seem to have gone to a university merely to get ready for a job and are thus using their mental faculties, to a very very limited end, could well be left out. Nevertheless I think they have to remain among the group we are discussing. In short, anyone who has assimilated materials or knowledge and employ them in mental labour, or who are vocationally concerned with things of the mind, may be termed "Intellectuals", and in Jamaica this covers a fairly significant field of academitions - teachers, clergy, welfare workers, poets and playrights, writers, journalists and so on - the educated, the half-educated, the self-educated.

We should ask ourselves what in Jamaican terms do we mean by the Church, too. For our present purposes it can mean no more than the community of religious institutions - and in our case Christian religious institutions - operating as part of the Universal Christian Society founded by Christ. It need not concern us here whether this or that institution is governed since Christ's death by the apostles and their successors - in a Pope and Bishops - or whether this or that institution bases its authority less on the ecclesiastical establishment and more on the Bible and the proclamation of its message as well as in the personal religious experiences and attitudes of individuals.

I have often heard it said by both laymen and clergy alike that the Church in Jamaica is losing ground. This for me of course is merely an echo of that louder, bigger, longer cry which I heard so often during my student days in the United Kingdom where not only the Church of England was said to be losing ground but Christendom itself. The massive Church attendance of New York on the other side as compared with the vacant pews of London impressed me personally, but very little, and I am sure I haven't got to belabour what I regard as the commercialization of religion in our great neighbour nextdoor, nor the vibrant religiosity among otherwise well meaning people whose current fear of annihilation and increasing dimunition in the world of material things have driven them to what looks like the biggest insurance scheme behind existence. Now here in Jamaica the problem seems slightly different - not even the material minded middle class, generally misnomered the "haves" - seem to be in a position where they feel that the benefit of the Church in Jamaica, at the moment, could be salutary, and, as it appears, the intellectuals show little interest.

This, as implied above, is nothing peculiar to Jamaica - what happens here happens in a large measure in Western Europe or even in parts of America. It was Prof. Kenneth Bolding who described Jamaica as "something of a microcosm of the present world reflecting the trends and movements in the wider world around us". Rapid economic development, new opportunities for people to rise economically and socially, increasing numbers of attractions, the increased tasks of Government and the corresponding assumption of roles once played by the Church and private institutions, has shifted the centre of authority and influence from the Church to elsewhere. And intellectuals have a way, a very careless way, of following the centres of authority and influence - either as areas to be conquered or targets of attack. The Church in Jamaica has, relatively speaking, lost a good deal of its influence and authority, and it is not surprising that intellectuals have neither flocked to it, nor have they even attached it.

The Church here in Jamaica has never established any organic link or traditional relationship with the intellectuals of Jamaica. It hardly had a chance to do so. Indeed, it is not in the nature of the missionary church, or a Church that has had its genesis in missions, to establish any such relationship, unless of course it combines with its pastoral work extensive and very intensive work in the field of secondary and higher education. Again the Church in Jamaica hardly had time for this. The history of the Church in the 19th century was a very purposeful one, but in many respects limited. The role of the Protestant Missions in the rehabilitating processes of the ex-slave society is probably one of the most important tasks ever done in the service of mankind. The emancipation from slavery as you know meant the baptism of thousands - in the case of Jamaica some 800,000 - of slaves into the body of common humanity, and the psychological and sociological implications of the transformation were bound to go deep to the roots of the very nature of any society that would be bequeathed to posterity.

If the European, in his greed as planter, despoiled himself in what may be termed the 'mire' of slavery and all the inhumanities that went with such a condition of existence, he more than vindicated himself as missionary in his sincere efforts to bring the human chatel into humanity through his religious and educational instruction. In a slave society, we know that political power was vested in ignorance; education of the slaves would have meant a breakdown of society itself - at least so the planters thought. Religious instruction on the basis of the brotherhood of man and the Fatherhood of God would then substitute in the slave mentality the element of equality for that of authority - dangerous for the maintenance of a status quo in which a few held power for their large labour force which found themselves where they were involuntarily, and who were regarded as property; that is, without will or conscience. Little wonder then that missionaries found themselves from the first instance the enemies of the planter.

At least one denomination of the Church, however, found itself established with the power group - a factor which has been an embarrassment, down to the present day. That denomination could hardly claim to have been catering to intellectuals; for the plantocrosy was comprised largely of persons who held their power as substitutes of real owners who lived in splendid absenteeism in England. Many of these people were Scottish attorneys who turned, if you know anything of the history of the slave period, the estates to their own account. They could hardly be said to have been the types who would have assimilated knowledge of a kind which we would attribute to intellectuals. Indeed, it was one of the things wrong with the slave society in the West Indies, with a possible exception of Barbados, that the plantocrosy had neither intellectual pretensions nor artistic predilections, and it was this which made the mental and spiritual poverty of the milieu significantly demoralising from all angles.

Let me hasten to say that even if certain Ministers of that denomination had had intentions of reforming the society, they were restricted by the very nature of the establishment; meaning among other things that their salaries came out of the public funds which had to be voted by the planters who sat in the assembly. So established were certain traditional relationships, however, that even after disestablishment prevailing attitudes forced the continuing alliance between privilege and that denomination. So custodes kept their pews until very recently and there were a number of other little things which have a way of mounting up in a society. Privilege, though sometimes associated with intellectualism is not intellectualism, and that denomination, like the non-conformist and Scottish element of the Church community here (and I think I am right in saying non-conformist and Scottish!) found that by the end of the rehabilitation period - that is to say up to 1938 - there had been established no tradition of intellectualism in their community.

That was the position of the Non-conformist and Scottish denominations. Their job in the 19th century was to save souls and to bring the word directly to an illiterate mass of people; naturally much emphasis was placed on the number of souls saved, and the great revival of the 1860's probably got more attention than it really deserved, especially since there was evidence of an immediate reaction which set in soon after. The point is that the missions in Jamaica were concerned with ex-slaves - illiterate peasants - and fundamental, religious and secular instruction naturally had priority. Beyond that there was very little. The tasks and duties of the missionaries were positive and fundamental in a situation where the raw material of an ex-slave was enveloped physically and emotionally in a western culture without the necessary machinery of language and ethics to go with it. Moral instruction and the three R's were the immediate necessities, broadly speaking. At first high schools were not thought of, for in 1860 no one could see any chance of the blacks taking over spiritual and intellectual leadership of the people. As a matter of fact the missionary records now in London show that by the end of the 1860's the London Missionary Society embarked on a policy of retrenchment, depleting Jamaica of its pastoral resources and diverting them to virgin fields in West Africa.

It is against this background that one must view the apprehensions of the authorities in London at the inability of the Jamaica Missions to become self-supporting as were those in North America and in Australia among the Maoris; and the apparent lack of understanding of West Indian problems on the part of the missionary secretaries in London. It is against this background too that one must see the "scutling", according to one William Moister, by the London secretaries of the valuable suggestion by Enos Muttall for establishing a Methodist High School with a view to producing laymen qualified for influential service in their community and - as he said - "to serve their Church faithfully". Nuttall, as the records go, was a young probation minister who on the advice of the 1864 Methodist Synod wrote to the London secretaries who promptly advised him to stick to his studies instead of meddling in affairs beyond his years. I am afriad this attitude is not yet absent from certain ranks of the older higher-ups in Jamaica today. We know of course which denomination among you got Enos Nuttall, and what he was to prove he could do given the necessary encouragement.

Any all-embracing, planned, and full educational development proved to be beyond the financial resources of the Church community in Jamaica; and it was not long before the government took over the mission schools - in which the Church lost some influence though for some years to come ministers were to keep in close touch with elementary schools largely as managers or even as teachers. High schools we know did come, a few under Churches, though in one or two cases they were not really intended for Jamaicans but rather for children of ministers serving in the island. Others were set up under trust and, of course, some started in private hands. At least one became the full responsibility of government in the second decade of the 20th century. Without the money or the human resources to start schools, the Church was unable to introduce in any appreciable degree a tradition of intellectualism in its work, and in the end it's tenuous hold on what may be called young and bright secondary school boys failed to produce either the staunch loyalty or the strong revolt that a Church with authority and influence is wont to do.

By the thirties Jamaicans, born and bred here, - that is, black, brown and white - were finding that despite the limited opportunities for university education many of them had what may be termed an intellectual flare. Some who had gone to universities in England during and after the first World War had returned home in the thirties touched by the wave of socialist intellectualism which had hit student centres all over Europe; and there was talk of constitutional change and transfer of a measure of power from Britain into the hands of Jamaicans. Some expressed it in political ideas, some in poetry and in music. The upshot was a national feeling of being Jamaican - an identification which could have come only from the intellectuals of the time. In the traditional intellectuals, or intellectualism, these Jamaicans not only revolted against the existing order. They also shaped the ideas, spread them among the masses who were literally hungry, and helped to stimulate the popular response which culminated in the disturbances of 1938; and it is largely on the basis of these ideas that the national state of Jamaica has been built.

Where was the Church in all this? I hasten to say that there were one or two individuals from the Church community who were very much involved in this, but this doesn't apply to the Church as a whole. In my opinion, if the Church had had that authority or influence of which I speak, it might have attracted to it many of these intellectuals; of if it had identified itself with the Establishment (with a capital "E"), which at that time meant the Crown Colony system with Kings House as the brightest jewel in the crown, it might have even managed to invite criticism, but this was not so, for the Church as far as I know did not support the ideas of independence, self-government or the principle of self-determination.

As a matter of fact we know that in Jamaica there was a strong body (not necessarily in the Church as such, not necessarily identified with the Church) - a strong body of opinion at the time - that felt that the disturbances were uncalled for and should be ruthlessly quelled; and that the movement for independence and self-government was a half-mad development. There were a few exceptions, and those denominations which were lucky enough to attract certain intellectuals have shown what influence and authority the Church can have in a developing and groping society such as Jamaica, particularly in the field of social welfare and modern education. We will remember that the whole field of social welfare sprang out of the ideas of these 1930 intellectuals. The story of Jamaica since 1938 is well known to all of us here. Some of us I think have even been active in the educational, social and economic development of the country, but still the intellectual seems to be on one side and the Church as a body - as an identifiable group and body of opinion - on the other. The explicit identification of the Church leaders with the aspirations of the intellectual was never forthcoming, and Wiseman in his classic book 'Cabinet of Government in the Commonwealth' has reason to point to the fact (and he does point it out clearly and strongly) that an eminent Church leader on the occasion of the return of Sir Hugh Foot as Governor to the island called upon Sir Hugh to 'see to it that the power of the Jamaican elected leaders is checked' - which was the very opposite of what Sir Hugh came here for. The tendency on the part of certain leaders too to regard Jamaican politics as wicked, and to doubt the capacity of Jamaican leaders to utilize and manipulate power, widened the gult between the Jamaican and the Church, and the apparent lack of involvement on the part of the Church as a whole with the public issue again tends to put it on the other side.

In the formative years, no one took notice that the Church had never had great contact with the intellectual. In fact intellectuals are themselves very new on the Jamaican scene, and the Church has never felt, it appears, like making an all-out effort to add a dimension to its operations in order to contain this new phenomenon. There are exceptions in particular denominations, which are too obvious to mention, but even where efforts were made to add this dimension, it was never enough. The Church continued in its old 19th century form of preaching at congregations - "you have sown the wind, you shall reap the whirl-wind". The emphasis on a punitive God and the injection of the element of fear

at a time when political, social, economic and educational developments pointed to hope, no doubt had its effect on the intellectual who might have heard a sermon.

The Church as a whole neglected its community development problems too - and of course I hasten to say that one couldn't blame the Church. The organizations like the Jamaica Social Welfare Commission and the Jamaica Agricultural Society were going strong, and they of course took over much of what the Church in the 19th century did do and did do quite well when one recalls the work of people like Philippo, Knibb, Burchell, Nuttall. My own feeling is that the Church should have insisted on playing its traditional role. Instead there seems to have been something of withdrawal which lost it respect and authority.

Many of the intellectuals again also happen to have, in the Jamaican context, artistic predilections. Their work, or the arts they pursue, are labelled by certain Church leaders as 'sinful, wicked, obscene and unfit for spiritual consumption' while Shakespeare for all the artful bawdiness of many a line is lauded. So dancing which goes to the very root of the make-up of people in this part of the world - and here I speak with some passion - is still regarded by an element of the Church as sinful. So is the viewing of films, and so on.

To inject a personal note I would like you to know that much of what I am at the moment, the Church was responsible for, including the theatre. I remember playing Joseph no less than six times, and of course singing in the choir. Looking back on it there is no doubt that the Church afforded me a kind of outlet and a very good opportunity for certain creative talents that I may have sensed in my youth. The Church I attended was very much at the centre of the community and community life and young people like myself did draw on it a great deal as a medium of expression.

A number of artist colleagues of mine who heard that I was coming here asked me to point this out, because they felt that the Church was deliberately going out of its way to put a hurdle in the path of artistic development in Jamaica. There is something in this, because I feel the Church should know that much of the poetry, the playwrighting, the dance, the theatre in Jamaica came out of the consciousness of the ability of Jamaicans, and are rooted in the attempt to express the "warp" and "woof" of the island and for many I wouldn't be surprised if the creative spirit and the spiritual values that are imminent in creative expressions are not regarded as a substitute for Church affiliation.

Again there are notable exceptions. We know that some of the best plays that are produced in the island are produced by certain denominations, and this of course we are very pleased about, but nevertheless there is the general feeling among intellectuals with artistic predilections and ability that the Church is a stumbling-block. Of course whatever the Church did or did not do in this regard would come in for some comment in the development of Jamaica.

The breakdown of the colonial system and the change-over from Crown Colony Government to independence is at one and the same time the replacement of authori by equality. The sanctions of the Church are based on the principle of authority for intellectual as for non-intellectual. There must be then a strong moral fibr among the leaders of the Church, and a myriad of attractions - not at least of th mind - in order to maintain this authority. People who have acquired and assimilated knowledge through a long process of systematic and sustained study will 'pall' at sermons which do little more than quote from the Bible or paraphrase St. Augustine. Such people will be touched by human passion, yes - by natural kindness and by a real show of love, but they will be overwhelmed by both if the Church were to use this, and as well some sort of reasoning. This brings me around of course to the calibre of the men in the ministry of the Church.

Outside of the obvious exceptions there seems to be a dearth of men entering the Church who may be said to be of the highest intellectual calibre. The Church as a community is an organization based on certain fundamental ideas, and today when Jamaica is influenced by ideas from all places, it is important that the Church be ready to maintain by the strength of its presentation. This is the foundation for its authority and this is a foundation that will be respected by intellectuals.

It is true that many denominations cannot attract the best men in a developi society such as ours. There is the Civil Service to contend with, as well as the private industrial firms and the other professions like law and medicine whic have become profitable and which can be justified, and often are justified, on the basis of providing service to the nation. More than all, the Church has to compete I feel with an attitude which is attendant on the new prosperity and the new development.

....On top of all this, think of the exposure that the Jamaican now has to a world whose dynamic is change itself, for which a moment of repose may mean years of retrogression and in which the sanctity of human life, because of progres is becoming all but meaningless. To chatize with scorpions is hardly of any help, for man has been hardened somewhat and can bear even worse than that. In short it won't give the Church that authority and least of all will it make the Church find communion with intellectuals.

People in Jamaica need a focus at the moment, and the Church in Jamaica, it seems, need a focus too. Are we sure that the people and the Church are not looking for the same thing? Probably if the Church were to refashion itself in the image of the people which constitute it, and not in the image of America, or England, or Rome, Italy - and this is very important - the Church would move forward. This is important.....

I feel that the attitude (of patronizing by expatriate Christians) has been a factor in certain denominations where people with qualifications are made to feel that they cannot take responsibility - that certain churches still must be in the hands of expatriates. This again would naturally go against the whole feeling of intellectuals because intellectuals have been identified with Jamaica nationalism. This I think was something which was very under-rated but which no doubt has had its effect on the Church, and it is interesting to see that the denominations which 'Jamaicanised' are the denominations which have a real future in Jamaica.

An understanding of the nature and the development of Jamaica and of Jamaican people is imperative among Church people, as indeed among intellectuals, among the people of the university, among all people who exercise leadership roles in this community. This will mean of course for the Church the harnessing of all the intellectual forces at the command of the Church. Only on such understanding will an authority be regained, and authority regained will be authority recognised by one and all - intellectuals included....

....Then the Church in Jamaica I think will find itself helping to find the focus which Jamaica so badly needs at the moment, and becoming an effective guide and friend in the moral development of a country which for all its ostensible stability is in a terrible state of flux. One man writing about intellectuals said: "Scholars must possess priestly qualities and fulfill priestly functions, including political activity". I would like to parody that a little and say - "Priests must possess scholarly qualities and fulfill scholarly functions including political activity", and I mean the latter in the broadest and best sense of the term 'politics'; then soon I suppose you all here will be talking not of intellectuals and the Church but of intellectuals in the Church.

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